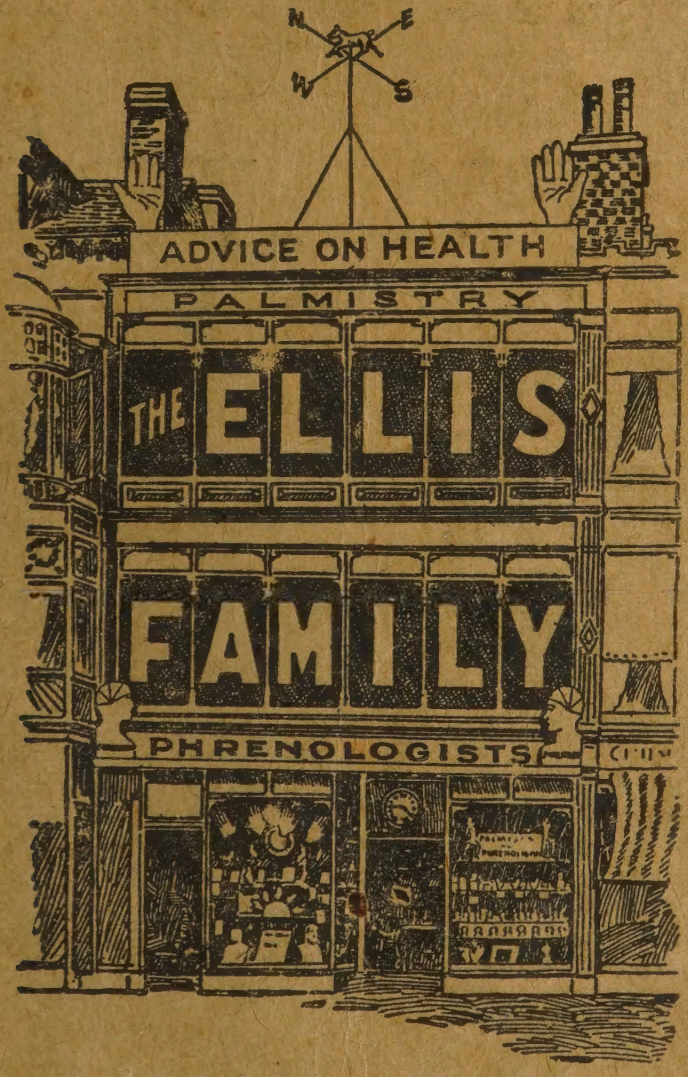
III.

GUIDE TO SUCCESS



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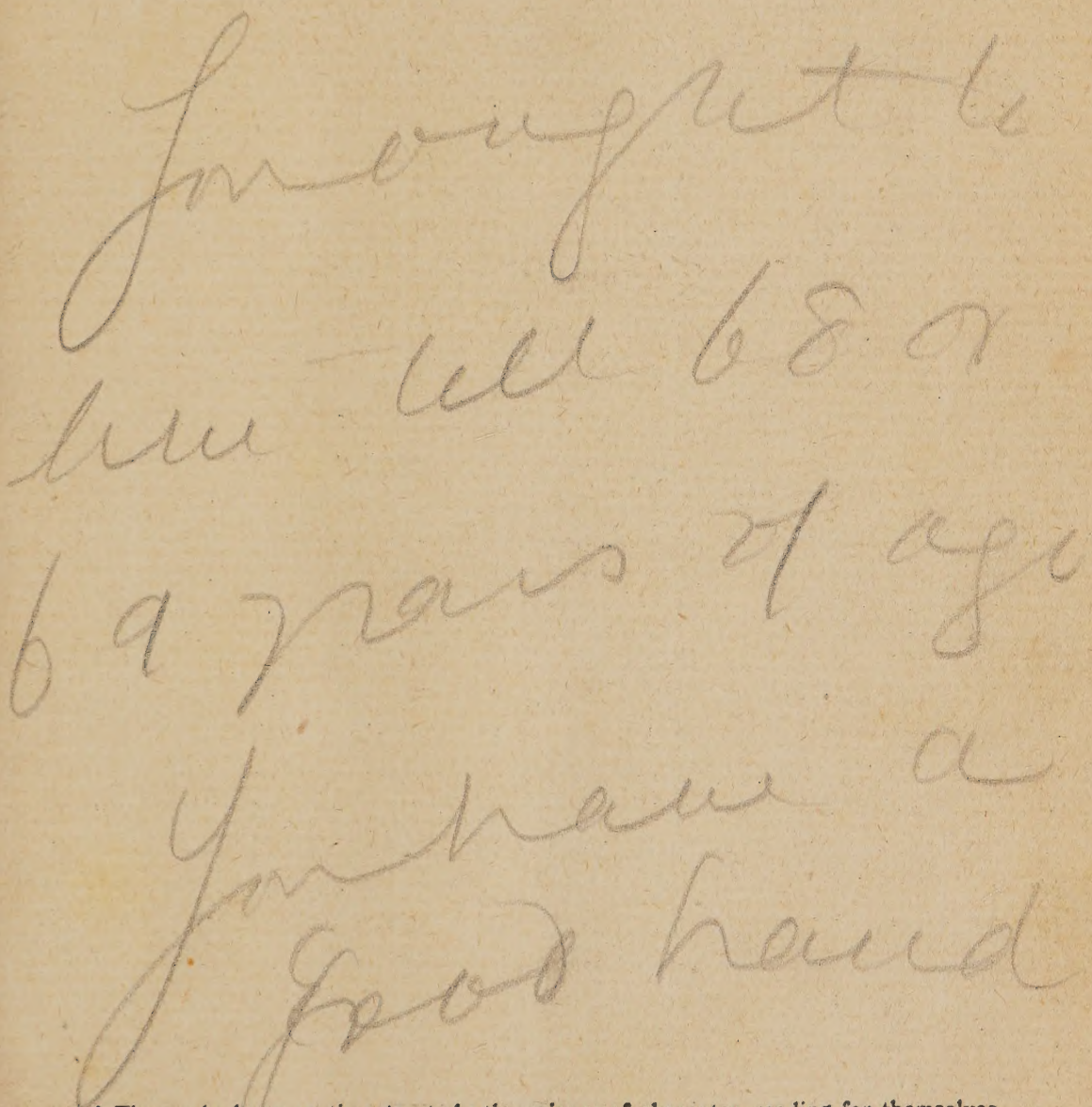
PART 1

According to the Rules laid down for reading the hand



* Those who have no time to study the science of character reading for themselves, should in a great measure place reliance on the testimony of those who devote their whole time to the subject, for however ignorant a man may be, he must acknowledge that those who spend their whole time in reading character, must know more of human nature and the natural tendencies of the mind than those who have given no thought to the subject. This book contains as full a delineation of your physical and mental powers as can be given without a full and carefully *typewritten* description, which requires greater labour and is much more expensive.

III. INDEX TO CHARACTER

Read the numbered paragraphs *UNDERLINED* with Pencil

A	1	2	3	4	5	6	7	8	9	10	11	12	A
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	*	*	*	†	†	†	‡	‡	‡	§	§	§	

0.—You should mark with a pencil all those paragraphs we have underlined on page 2, as they describe your strong and weak points of character.

1.—You are rather fastidious in your love for the opposite sex. What love you have is inclined to be for mental rather than physical beauty, and is generally termed platonic.

2.—Your animal nature is easily controlled by your intellect. You appreciate the opposite sex for their mental abilities.

3.—You manifest considerable love and interest in intelligent members of the opposite sex.

4.—Your love for the opposite sex is not of the passionate kind as they have no great attraction for you. What love you have has to be called out by some special trait in their physical accomplishments.

5.—You like to see physical beauty in the opposite sex. You are attracted by their personal charms, but do not allow these things to control your life.

6.—A person of the opposite sex who is physically well formed awakens your love, but as there is a tendency for you to manifest more excitement than actual vitality, you should be on your guard lest your health suffers.

7.—You love those persons of the opposite sex who can give you most pleasure.

8.—You are a general favourite amongst the opposite sex. You love them because they differ in sex, and for this reason will do much for them.

9.—You love the opposite sex and yearn for their society. They seem attracted to you as by some magnetic power, and then you have an unusual influence over them.

10.—You are not licentious, but rather cool and indifferent towards the opposite sex as a rule.

11.—You can show attachment to the opposite sex, though you reveal less love than is really felt, because you have a well-balanced control over yourself.

12.—You cannot be termed luke-warm in love matters, as you are considerably influenced by sex.

13.—If the one you love is intellectual, you are capable of being jealous if very much provoked.

14.—There is a slight tendency to be jealous of rivals who are more accomplished than yourself, and if the person you love is intellectual, you are sometimes apt to look and act as though you were afraid your love was going to be stolen.

15.—Once your love is safely anchored, it is difficult to transfer your affections, but you can be jealous when there is reasonable cause.

16.—You do not look upon marriage as the achievement of some great ambition, though I am sure you could be just a little jealous if the one you loved was very good looking

17.—You are not a great advocate of single blessedness, but advocate marriage, and you would be jealous of a partner who was physically beautiful if there was sufficient cause.

18.—You are capable of being jealous if there is cause, and you experience keen disappointment when love is interrupted. Your wounded feelings caused by unfaithfulness on the part of your partner would be hard to heal.

19.—You do not believe in broken hearts, because you are capable of fickle-mindedness yourself.

20.—There is a tendency for your affections to be elastic at times.

21.—You are fond of the pleasures that a beautiful partner can bestow upon you, and in this particular are capable of being jealous, lest others should rob you of your joys.

22.—You seldom if ever experience what real jealousy is.

23.—When there is occasion, you are capable of being a little jealous.

24.—I should not expect you to live a single life. In your married career you would probably be jealous in certain directions if there was cause.

25.—You are rather fastidious in your choice of young children.

26.—Precocious children win your affections more easily than ordinary ones.

27.—You love intelligent children and animals, and are more likely to govern them by appealing to their intellect rather than in any other manner.

28.—You are not likely to idolise children or spoil them in any way

29.—You are not remarkably fond of children, though you would do your duty as a parent or guardian.

30.—You like children for their physical beauty and physical accomplishments.

31.—Your interest in children comes by fits and starts.

32.—You like the society of some children, and would make an effort to please them.

33.—You like to see children happy, and can exert yourself for their amusement, especially when it does not interfere with your own pleasure.

34.—There has to be some special reason to bring out your love for children.

35.—You would love your own children, but are not likely to adopt the offspring of others.

36.—You have a good share of regard for the young.

37.—You are not specially attached to one place, and therefore would change your abode if you could improve yourself thereby

38.—You are interested in home affairs to a certain extent, though your real love of home depends greatly whether there is proper convenience for you to improve your mind or otherwise.

39.—Home generally provides better opportunities to improve oneself than lodgings, and for this reason you love your home dearly, though if your home did not gratify you in this direction you would travel if opportunity offered.

40.—You would not hesitate to travel if opportunity occurred.
41.—You could change your place of abode without much regret in order to better your position.
42.—You have a certain love of country and patriotic feeling, which is an admirable trait in your character.
43.—You would change your place of residence often if the new one promised greater pleasures and comforts than the old one.
44.—You can make that place home which best provides for your physical pleasure and enjoyment of life.
45.—Home comforts to you are of great importance, and you like to have one particular place to go to for comfort. That place to you is home.
46.—You are not specially patriotic or attached to home and country.
47.—You love home, but would change to better yourself.
48.—You have considerable love for home and country, and rather an aversion to change.
49.—You may be brilliant but not profound. You are apt to change your ideas, and beginmore work than you complete.
50.—You can complete what you begin to learn when you make up your mind to do so.
51.—You can concentrate your mind on one thing at one time fairly well. This gives you patience to learn things congenial to your nature.
52.—You do not like the humdrum of one single job, but prefer change of work, and you are apt to become more impatient over mental than physical things.
53.—You can generally control any impatient feelings that may arise within you.
54.—You have considerable patience when at work.
55.—You are apt to become impatient with those who interfere with your pleasures, and yet when in pursuit of pleasure it is possible for you to make an effort and be patient.
56.—You can be patient when you are doing that which gives you intense pleasure.
57.—You seldom it ever weary of pleasure, and you can manifest considerable patience in this direction.
58.—You are apt to be impatient at times, and cannot be termed absent-minded.
59.—You can apply your mind on subjects congenial to your [nature.
60.—You are generally more patient than otherwise, and can be plodding in certain directions.
61.—You are rather fastidious in your friendship. You make very few friends outside the family circle, and those are of a cultivated mind.
62.—You prefer the friendship of books rather than that of coarse companions.
63.—You show strong attachment to friends, but your preference is for those of an intellectual nature.

64.—You make very little effort to keep your friends, as friendship's ties are not very lasting to you. In fact you have few if any real bosom friends.

65.—You have not many trusted friends, though you no doubt have many speaking acquaintances.

66.—You like to have friends, and when you lose them the parting is painful.

67.—You have not many bosom friends, though you can be sociable when you please. At the same time you can be distant to those who conflict with your interests.

68.—Your friends are mostly of a jolly, easy-going sort like yourself, and you like those best who wait on you most, and I should expect you to be fond of social gatherings.

69.—You feel you must have friends to complete your enjoyment of life, and you can entertain them very well. You are considered a warm social friend by those who know you.

70.—You do not find it very easy to make new acquaintances.

71.—Your friends are few and select, and you have very few real enemies.

72.—You have little desire for new friends, being fairly satisfied with those you already have.

73.—You do not court physical opposition. In fact you are apt to shrink from physical difficulties much more than mental ones.

74.—You are not cowardly in opposition of a mental nature, and can overcome difficulties with respect to reason and logic.

75.—You find you can oppose mentally much better than physically, and this trait in your character may sometimes induce you to indulge in an argument.

76.—You are not quarrelsome, but will not be imposed on, and you are not in the habit of shrinking from physical difficulties.

77.—You have a fair share of physical courage, which enables you to take care of self, meet duty bravely, and oppose others when necessary.

78.—You are no coward and are not likely to run away from danger. You have considerable ability to defend yourself when opposed.

79.—You are not in the habit of opposing others, but when they endeavour to hinder you from having what enjoyment you can get out of life then you can defend yourself.

80.—You take a good deal of arousing to oppose, but when people upset your pleasures you are then on your mettle.

81.—You can be very courageous when at all necessary, and would not think of shewing the white feather in opposition, as you take pleasure in overcoming.

82.—You do not seek opposition, as you prefer peace and quietness rather than quarrels and disagreeableness.

83.—You are not contentious, but you have enough opposing power to enable you to overcome the real difficulties in your path.

84.—You can be combative when necessary, and you rather relish a little opposition in certain directions, as it brings out some of your other good qualities.
85.—Death does not terrify you, although you value life for the mental pleasures you derive.
86.—You like to improve yourself, and for this reason value life.
87.—You value life, and have no wish to die, so long as you can enjoy the use of your mental faculties.
88.—You have no particular fear of a natural death.
89.—You enjoy life from a physical standpoint.
90.—You like life and physical action, and therefore do not like to think of dying. In fact, you would endure much rather than "give in."
91.—You enjoy life for the pleasures you can get out of it, though you have no real dread of death.
92.—You do not long to die, because if you did you would miss all the pleasures this world could give you.
93.—You have the power to resist disease, and would cling to life. You want to live and enjoy yourself.
94.—You are not afraid to die, as you do not value existence as the greatest boon.
95.—You have not a passionate desire to live to a very old age.
96.—You never say die, but cling to life so that you can carry out your life's work.
97.—You have a fairly active mind, and cannot be termed lazy mentally.
98.—You have a good share of force and energy, but it is manifested in mental rather than physical actions.
99.—You are mentally energetic, and your brain never seems to rest. You require a broad field to use up this mental force.
100.—You cannot be called lazy, though a little more persistent energy would improve your character.
101.—You have the average degree of physical energy.
102.—You put forth a good share of physical energy, and do two days' work in one. You can be rather harsh when occasion requires.
103.—You take a good deal of arousing to forcible action.
104.—The prospect of pleasure will prompt you to exert yourself.
105.—You are generally easy-going, but when you are thoroughly aroused you are a British lion.
106.—You have not much to regret through being too hasty, as you seldom make mistakes through that cause.
107.—You put forth energy and force when necessary.
108.—You have a good amount of force of character.
109.—You have some fanciful tastes at time, though no doubt your appetite is always controlled by your reasoning capacity. You should pay special attention to what you eat and drink.
110.—Your head governs your stomach, hence you are no gormandiser, for you eat from a sense of duty rather than to please taste.

111.—I should expect to find your appetite fairly good, though undoubtedly you eat to live, rather than live to eat, and your appetite is guided by commonsense.

112.—You are not a good eater, and your appetite at times requires tempting.

113.—You generally have a fairly good appetite, although you are not greedy as regards food.

114.—Your appetite is mostly guided by your circumstances, that is to say, I should not expect you to live above your income as regards food.

115.—You are no glutton, but you like to eat that which gives you pleasure.

116.—You like to have your taste gratified by the things you eat and drink.

117.—You can appreciate the cook's art, and like table enjoyment. You do not like to keep a stingy table or an empty cupboard.

118.—You are not a glutton as regards food.

119.—You do not eat too much.

120.—Your appetite is changeable; sometimes it is good, and at other times only moderate.

121.—You like to spend on that which will improve your mind.

122.—Your saving and spending tendencies are controlled by your reason.

123.—You prefer to acquire that which gratifies and improves your mind rather than that which gratifies the mere animal part of your nature.

124.—You have no miserly habits or tastes.

125.—I should expect to find you have fits and starts of saving and spending.

126.—You are more economical than wasteful as a rule, and some of your friends would consider you pretty keen in money matters.

127.—You often spend freely on that which gives you pleasure.

128.—You are fond of money and property for the pleasure you can get out of it. Sometimes you feel you would like to save, and at another time you feel you could spend all.

129.—You attach considerable importance to property, because you know it gives you power, and enables you to enjoy yourself better than if you had nothing.

130.—You cannot be termed mean and selfish, as you will sometimes spend freely in certain directions.

131.—You appreciate money and property to use, but not to hoard.

132.—You are seldom cheated, cannot be called really wasteful, and you know the value of property.

133.—You detest cunning and deceit, hence your friends sometimes draw out your ideas on certain things which would have been better kept secret.

134.—You can use tact in keeping your own ideas and views on certain subjects, though in other particulars you are very open and frank.

135.—You do not reveal all you know, and you manifest considerable policy as to ideas.
136.—You hate hypocrisy, deceit, and cunning, and are considered generally open and frank.
137.—You like to be open and straight, though you can keep secrets as a matter of duty.
138.—You can conceal your emotions and intentions when necessary, and can be trusted with secrets.
139.—When you are having a jolly time with your friends you are apt to let out little things which you would rather have kept secret.
140.—You can answer questions in an evasive manner when you like.
141.—The public do not know all the pros and cons of your life and business, as there is a tendency to be reserved and evasive.
142.—You are not deceitful or hypocritical, but, on the contrary, are rather too open.
143.—When it is to your advantage to be evasive, I am of opinion you can be so.
144.—The power to keep a certain class of secrets is rather good [in you.
145.—You are not always cautious and prudent enough in the class of work you undertake.
146.—You generally hesitate and think before you express your ideas and opinions on important subjects.
147.—You are judicious in coming to decisions of importance, and in expressing your views are usually prudent.
148.—You are not very timid, and at the same time are not troubled with too much prudence.
149.—You like to be prudent in your actions as a rule.
150.—You are usually discreet and prudent in your actions.
151.—There is a tendency for you to be a little careless in some of your habits.
152.—You are sometimes apt to do things which you afterwards [regret.
153.—You are generally guarded and watchful not to run into personal danger.
154.—You need a little more caution.
155.—You have the average amount of cautiousness.
156.—You cannot be termed imprudent, as in most things you are cautious.
157.—You have hardly sufficient ambition, and are not very sensitive about what people think of your personal appearance.
158.—You are sensitive to criticism concerning your knowledge. You do not ardently seek praise, but are stimulated by it.
159.—You have a certain amount of ambition to succeed in life, which is a good characteristic, but you are a little too sensitive to adverse criticism concerning your abilities.
160.—You do not like people to pat you on the back and praise you to the skies for every little act you perform. You could do with a little more ambition.

161.—You appreciate admiration for any physical achievement you accomplish, but are careful not to overdo any display in public of what you can do.

162.—You do not go to excess in displaying any physical feats you can perform, as you are sensitive to any slight physical defect in yourself.

163.—You do not seek the world's opinion, as you care little for it so long as you please yourself. You can be blunt when you like, and polite when you please.

164.—You are more polite than blunt, and have a desire to be thought well of, though you prefer real enjoyment of life to a high opinion of other people concerning you.

165.—You can be polite when others are polite, but it is noticeable that you are more polite to persons who attend to your comforts than to others.

166.—You do not seek the good opinion of others.

167.—You are encouraged to do well when you receive praise without flattery.

168.—You have a keen sense of character, and are far too sensitive about what people think and say of you.

169.—You are no egotist in your opinions, and are more humble than proud in your habits.

170.—You like to think independently, but are not so conceited as to think that you are always right in your opinions, and everybody else is wrong.

171.—You are apt to be independent as regards views and ideas, and you manifest a considerable degree of faith and confidence in your own opinions.

172.—A little more independence of action would do you good. You are willing to serve others, rather than be a ruler or leader.

173.—You like to act on your own responsibility as a rule, but are not above taking advice from others.

174.—You like to have your own way of working, and generally follow your own advice, being rather independent in action.

175.—You like to be in a position where you can take things easy, but are not particularly desirous of being a ruler or leader of others.

176.—You would like to lead under favourable circumstances.

177.—You prefer to lead rather than follow, as eating humble pie is objectionable to you. Slavery to others would make your life miserable.

178.—You have not a high opinion of self.

179.—You are not domineering yourself, and will not be domineered over by others, neither are you conceited.

180.—Your dignity of character enables you to hold yourself aloof from those very much beneath you.

181.—You can usually write your thoughts better than speak them. You can communicate your ideas in an intelligent manner, but are not a chatterbox.

182.—You possess a fair memory for different ideas, and can express those ideas fairly well.
183.—You have considerable power to express your ideas in an intelligent manner, and you remember the ideas that are suggested to you by others.
184.—You have not a great command of language, neither have you a remarkable memory for words, but you can express yourself by gestures when necessary.
185.—I should expect you to express yourself by gesture much better than by a flow of language.
186.—You can easily express in action what you feel.
187.—You have moderate powers of expression.
188.—You are a fairly good talker when among your friends, and can generally use the right word for the occasion.
189.—You are fond of a chat, and can generally find plenty to say. You never seem at a loss for a word, as you can express yourself with ease.
190.—You are not a great talker, and your command of language is not at all excessive.
191.—You have the average capacity to use the right word for the occasion.
192.—You have good powers of expression, and your friends no doubt think you have the gift of language.
193.—You have a moderate memory for forms and outlines.
194.—You have a fair memory for forms and outlines.
195.—You have a good memory for forms and outlines.
196.—You have a moderate idea of outline and form.
197.—You can tell whether a thing is plumb as a rule, and you usually take notice of the relative proportion of things.
198.—You are annoyed if things are out of proportion, as you have a very good idea of outline and form. You also remember faces you have not seen for years.
199.—You have not a remarkable memory for faces, although you remember those who administer to your pleasure.
200.—You have an average memory for faces, more especially for those with whom you have spent many happy hours.
201.—You have a good memory for faces, and seldom forget a person you once thoroughly know.
202.—You have a moderate idea of form.
203.—You have a fair judgment of form.
204.—You can measure by the eye the form of anything fairly well.
205.—You are apt to forget the size of things unless you make special efforts to remember.
206.—Your memory for the size of things is only average.
207.—You have a fairly good memory for the size of things.
208.—You can measure by the eye to a certain extent, but would rather rely on instruments for correct measurements of distance from one point to another.

209.—You have a fair ability to judge the distance from one point to another.
210.—You are a good judge of distance.
211.—You have a moderate idea, but are not always correct in your conception of, the bulk of things.
212.—You have an average conception of the bulk of things.
213.—You can guess the bulk of things very well.
214.—You need rules for *accurate* measurements, as you cannot always trust your eye.
215.—You are a pretty accurate judge of size by the eye.
216.—Your ability to measure by the eye is good. [accurate.
217.—Your memory for the weight of things is not always
218.—You have a fair memory for the weight of things.
219.—Your memory for the weight of things is considered good.
220.—You are not an expert at performing feats of balance.
221.—You have a fair command over your muscles in balancing yourself. [well.
222.—I should expect you to perform feats of balance fairly
223.—You are sometimes, though not habitually, mistaken in your judgment of the weight of things, and I should not expect you to attempt great feats of balance.
224.—Your judgment of the weight of things is fairly good.
225.—You can judge the weight of things with considerable accuracy.
226.—You are apt to get dizzy when looking from some tremendous great height, though you have a moderate idea of the weight of things.
227.—You can guess the weight of certain things fairly well.
228.—You have a good idea of the weight of certain things.
229.—You are apt to forget the colour of a thing unless there is some special association of ideas which recalls it.
230.—Your memory for colours is not remarkable, but may be termed average.
231.—You have a fairly good memory for colour.
232.—You have a moderate perception of colour.
233.—You perceive the grades of colour fairly well.
234.—You perceive the most pronounced shades of colour.
235.—Colours have no great charm for you, though you have some appreciation for them.
236.—You appreciate colours, and can arrange them fairly tastefully when you like.
237.—Your appreciation of colours is above the average.
238.—You are not always correct in matching the many shades of colour.
239.—You can match certain colours together fairly well.
240.—You like to see colours well matched, and inharmony is unpleasant to you.
241.—You have no hard and fast system of improving yourself, though you can arrange your ideas moderately well.

242.—There is a tendency to do your work by system, though you are more orderly over mental than physical things.
243.—You can be precise in your mental arrangements, and thoroughly appreciate system and method in carrying out your duties.
244.—You sometimes neglect to put things in their proper places.
245.—You like to see work carried out in an orderly style.
246.—You love to have a method and system in doing your work.
247.—You like to *see* order, because you can then get more ease, but you are apt to leave things about yourself, and expect others to put them in order for you.
248.—You appreciate order and neatness, especially when your comfort is affected.
249.—You like to have things neat, so that your surroundings are not uncomfortable.
250.—You are orderly in some things, careless in others, but are not fussy.
251.—You would not leave more important things undone for the mere love of order.
252.—You like to have order, and in a few things might be termed a little fussy.
253.—You are apt to forget figures unless brought to your mind by some vivid association of ideas.
254.—You have the faculty which gives ability for mental arithmetic fairly good.
255.—You should be good at mental calculation, and have sufficient memory for figures to enable you to study mathematics.
256.—You are not very clever at mental arithmetic, though you may be moderately quick in calculating physical things.
257.—You have the average capacity to calculate physical things.
258.—You can calculate the details of physical things fairly well.
259.—You can estimate when necessary, but are rather slow in this particular, and need special effort to be successful.
260.—You can estimate things fairly well.
261.—You are certainly good at estimates, and are generally correct when you take pleasure in the thing estimated.
262.—You are not very cute in dealing with the *details* of figures, as your idea of figures is only moderate.
263.—You can be fairly quick at figures when they are in relation to certain things.
264.—You are better than most people at figures, and would be considered cute in your knowledge of numbers when applied to the things you are most interested in.
265.—Your memory for sounds is only moderate, and you do not always remember people's voices.
266.—Your memory for sounds is average in degree.
267.—You have a cute memory for voices.
268.—You have no great appreciation for a great variety of sounds
269.—Your appreciation of various sounds is fairly good as a rule.

270.—You appreciate variety in sounds, and hate to hear the ding-ding-ding of one bell only.
271.—Your sense of melody is not your strongest characteristic.
272.—You like melodies that add to your enjoyment of existence, and discord would annoy you.
273.—You can easily detect discord, and you can always find pleasure in melody.
274.—You are sometimes rather monotonous in your reading and speaking.
275.—You can modulate your voice in a tuneful manner if you like.
276.—You dislike to hear monotonous speakers. You can emphasise your words in reading and speaking very well.
277.—You cannot always trust your memory as to the date when things occurred.
278.—When there are special reasons you can generally remember when things occurred.
279.—You seldom forget when things occurred, and you find this of great help to you in your work.
280.—You would rather be punctual than otherwise, but you are sometimes behind time.
281.—You admire punctuality in others, and as a rule you are punctual yourself.
282.—It has to be something important to make you break an engagement, as you desire to be punctual.
283.—You are apt to forget how quick the time passes when you are enjoying yourself.
284.—You can usually judge the lapse of time fairly well.
285.—I should expect you to guess the time of day within a few minutes.
286.—You do not always value your time, and there is many a minute wasted which if put to use would enable you to accomplish more.
287.—You generally value your time, and cannot be said to waste it habitually.
288.—You do not waste your time, as you have a certain consciousness of its value which makes you always on the alert.
289.—You are not an expert in exploring new places, though you have a moderate memory for those places you are acquainted with.
290.—You can remember most places with which you are acquainted.
291.—You have a fairly good memory for places, and remember where you saw ideas on certain pages of a book better than most people.
292.—You do not know all the places in your locality, as your ability to localise is only moderate.
293.—You have a fair idea where particular streets are in your own town.
294.—I should expect you to be fond of travel; at any rate, you can find your way about very well.
295.—You are only fond of travelling when it gives you pleasure.

296.—You must have comfort when travelling, and when in a town you instinctively find your way about.
297.—You are fond of travelling for pleasure.
298.—Sometimes you are apt to get places a little mixed in your mind.
299.—You have a limited memory for places, but can find your way about as well as most people.
300.—You can recall most places visited, more especially if they have been associated with those things which interest you most.
301.—You are not an extraordinary close observer of things, though you can perceive ideas moderately well.
302.—You have an average memory for the details of things.
303.—You take notice of intellectual details, and are generally cute at perceiving new ideas.
304.—You are not in the habit of staring about as though you wanted to know all the details of other peoples' business.
305.—You observe things of a physical nature much quicker than those of a metaphysical nature.
306.—You are quick to observe external things, such as the actions of individuals.
307.—You have no great desire to pry into the details of things.
308.—You derive considerable pleasure from seeing all that is going on.
309.—You are quick to notice any inattention on the part of others.
310.—You are in the habit of noticing things in general rather than detail.
311.—You gain considerable knowledge from observation.
312.—You observe with a view to gain knowledge rather than mere curiosity.
313.—You have a better memory for mental things than for physical.
314.—Your memory for events and ideas is only average.
315.—You have a retentive memory for what you learn thoroughly and you remember the events of your life very well.
316.—You have a better memory for physical facts than metaphysical theories.
317.—Your memory for facts, such as events in your life, is only average.
318.—You have a good memory for facts pertaining to the physical world.
319.—You are apt to forget recent events unless connected with pleasure.
320.—You remember what people say better than what you read.
321.—You can retain facts and stories that you have seen or heard, and you remember well the jolly good times you have had.
322.—You have only a moderate memory for events, and even then they must interest you.
323.—You remember events fairly well which relate to anything of interest to you.
324.—You remember what interests you quite easily.

325.—You are not a severe critic of physical things, and your ability to compare ideas is only moderate.

326.—You can learn a great deal from metaphors, and you can compare one idea with another and draw inferences therefrom fairly well.

327.—You are generally quick to discern new truths from comparison.

328.—You do not make a practice of criticising the work of others, and I should expect to find you appreciate physical more than mental contrasts.

329.—You can appreciate physical contrasts, and by comparing one thing with another you learn considerably.

330.—If you are not careful you will manifest a tendency to take illustrations for argument when they are not so.

331.—You are not apt to find fault often, unless when people interfere with your pleasure.

332.—Experience teaches you that it is not always wise to criticise the faults of others, and therefore you try to restrain yourself.

333.—You have very good ability to compare one thing with another, and to use illustrations. Your fondness for criticising what you see and hear causes people to think you are finding fault.

334.—You are not a great reasoner.

335.—You have only the average disposition to analyse things, and compare one thing with another.

336.—You can reason from analogy fairly well, and you learn much from illustrations.

337.—You should always reason, as you are liable to err if you rely too much on your first impressions.

338.—A great display of mental power in another person may occasionally mislead you in your judgment of their real character.

339.—You are generally correct in your first impression of ideas which can always be reasoned out. In fact, your brain is like a photographer's dry plate, it catches impressions like a flash.

340.—You can conceive the motives of people far better than profound ideas.

341.—You have the average ability to instinctively know the motives of people.

342.—You are quick in the perception of motives.

343.—You have not violent likes and dislikes for people. You should study character-reading to help you to judge people more correctly.

344.—You naturally take likes and dislikes to people according to whether their natures will help you to enjoy life or otherwise.

345.—You should be clever at picking out friends from foes, as you are generally correct in reading character at first sight.

346.—Your first impressions are not always correct.

347.—Your ability to see into some things is fairly good, and your first impressions may generally be depended upon.
348.—Your impressions of people and things are correct as a rule.
349.—You are not very persuasive in manner, though you may be persuasive in words.
350.—You are generally agreeable in intellectual society.
351.—You can persuade people to think as you think.
352.—You can be blunt, but at the same time have ease of manners.
353.—You can be agreeable, and generally win the good opinion of others.
354.—You have a certain ease of manners which is certainly very agreeable.
355.—You can be winsome, though you do not inconvenience yourself to be agreeable.
356.—You make very few enemies, as you are seldom very blunt, and you can adapt yourself to people fairly well.
357.—You are considered agreeable company, as you have a pleasing mode of address.
358.—You are not rude, though a little more pleasantness would improve you.
359.—As a rule you are agreeable and pleasant.
360.—You have a pleasant way of saying unpleasant things.
361.—You can reason for yourself, but are not really very comprehensive.
362.—You are of an enquiring turn of mind.
363.—You are rather comprehensive in your views, and your ideas come rapidly
364.—You have a moderate desire to know the why and the wherefore of things.
365.—You like to know the why and the wherefore of things.
366.—You desire to know the why and the wherefore of things, especially in physical things.
367.—You are not very comprehensive in thought, and are not passionately fond of argument.
368.—You are apt to argue when excited.
369.—You sometimes find pleasure in a good argument.
370.—You are not especially inquisitive.
371.—You generally test and prove things for yourself.
372.—You are not biased in your reasoning, but study cause and effect in a commonsense manner.
373.—You are not in the habit of ridiculing without real cause.
374.—You can ridicule ideas better than some persons, and can cause fun in this way.
375.—You take pleasure in ridiculing mental absurdities.
376.—You are sometimes sedate, and sometimes mirthful.
377.—You can enjoy a practical joke where no harm is done.
378.—You can give and take a joke, and be jocular when you like.
379.—You are seldom really sedate, as wit and humour gives you pleasure.

380.—You do not pull a fiddle face, but on the other hand relish wit and the comical side of things.
381.—You have a keen sense of wit and enjoy a hearty laugh.
382.—You have a moderate desire to be mirthful, but can be serious when you like.
383.—You can appreciate mirth in most things, and as a rule have a greater desire for mirthfulness than excessive sedateness.
384.—You are decidedly more mirthful than melancholy, and can always see the funny side of things.
385.—You manifest more constructive talent in mental than physical things.
386.—You can plan and scheme, and are fairly versatile.
387.—You have more ideas than you can carry out. You are versatile, and can generally plan and scheme a way to get out of a difficulty.
388.—You have moderate skill with regard to the construction of physical things.
389.—You have average mechanical skill, and I should expect to find you quick to see improvements in mechanical appliances.
390.—You easily comprehend the use of mechanical appliances and manifest considerable mechanical skill.
391.—You have a moderate degree of organising power.
392.—You can generally plan and scheme to get your own way.
393.—You can organise work better than actually do it yourself.
394.—You have moderate ingenuity in some things.
395.—You have the average degree of constructive ability.
396.—You can do many things of an ingenious nature.
397.—Extravagant ideas may be noticed by you, but they do not carry you away.
398.—You generally give careful consideration to the extravagant views of others.
399.—You are apt to exaggerate the importance of some of your ideas.
400.—You are moderately interested in sublime things, but they are in relation to the physical world more than the mental world.
401.—You appreciate the powerful and gigantic things man can [make.
402.—You like to witness the powerful things man can accomplish, and you term such gigantic things sublime.
403.—You do not go into ecstacies over sublime things, but you can appreciate them when they add to your pleasure.
404.—All that nature and art can do to add to your comfort you admire and appreciate.
405.—You are filled with admiration for the wild and terrific in nature.
406.—You are not passionately fond of the sublime in nature.
407.—You appreciate sublime things, but are not carried away by them, as you put other things first as a rule.
408.—You have a great appreciation for that which is grand and sublime in art and nature.

409.—You are not in the habit of magnifying and embellishing ideas in such a manner as to make them impossibilities.
410.—You can embellish those ideas you like, but do not extravagantly magnify their importance.
411.—You are naturally inclined to be refined in your actions, and you appreciate perfection, and in one or two things apt to be rather fastidious.
412.—You do not go into raptures over poetry, though you can appreciate what you might term perfection in physical things.
413.—You like to see things physically perfect, but you do not choose the ornamental at the expense of the practical.
414.—You feel you must have the things you make perfect, and in some things you like to see a little ornamentation.
415.—You have a moderate degree of imagination, but are not *fastidiously* imaginative.
416.—When you are enjoying yourself you sometimes allow your imagination to have full play so that your enjoyment may seem more real.
417.—You are certainly idealistic in some things, and your imagination is not always realised by facts.
418.—You are far more practical than ornamental, and you do not live in mere sentiment.
419.—You are not carried away by the ornamental, though in some things you like to have a little ornamentation.
420.—Ornamental things and poetry of a certain class you can appreciate.
421.—You have a few eccentric ideas of your own, as you do not like to be always imitating other people.
422.—You frequently follow out the ideas and ways of persons who are wiser and more clever than yourself.
423.—You are not at all eccentric in your ideas, but usually coincide with other people in this respect.
424.—You have no great desire to work after certain patterns, for you dislike perpetually imitating other people.
425.—You like to follow a certain plan when working, and you can imitate a pattern fairly well.
426.—You can work after a pattern, though you like to improve on it.
427.—You are not habitually mimicking other people.
428.—You frequently show a tendency to represent the feelings and emotions of others by gestures and actions.
429.—You have a strong desire to mimic others by gesture.
430.—You are generally original, though you can imitate when necessary.
431.—You like to do your work in your own particular way, as the tendency to imitate others is only average.
432.—You can imitate some people, and can work after some class of patterns, as you have a strong tendency to imitate.

433.—Your confidence in partially-developed truths is only moderate, as you do not believe in things that are opposed to your intellect.

434.—You will investigate partially-developed truths, though you will not fully trust them until reason bids you do so.

435.—You are not very sceptical with regard to partial truths, for you are always willing to investigate for yourself.

436.—You do not venture too far in testing untried measures, as your desire to do so is only moderate.

437.—You have the average desire to try untried measures in the physical world.

438.—You have a strong desire to test untried measures of a physical nature, and in this way you have gained considerable experience.

439.—You are too practical to be always making expressions of wonder.

440.—You will try new things if they give you pleasure, and when they awaken you to such an extent as to make you give expression to wonder, your joy is intense.

441.—You find great pleasure in those things which cause you to make expressions of wonder.

442.—You believe in works more than faith.

443.—You do not believe in everything spiritual without some kind of proof.

444.—You are certainly more inclined to believe that man is a spiritual being rather than entirely materialistic.

445.—You are not in the habit of expecting too much, therefore when your expectations are not realised you do not suffer keen disappointment.

446.—You expect success according to the amount of thought and care you have bestowed on the thing under consideration.

447.—You have a strong tendency to expect the fulfilment of your desires, and the result is that you are sometimes disappointed.

448.—You are sometimes apt to look on the dark side of things, and easily become depressed when things go wrong.

449.—You are too practical to be incessantly building castles in the air, though you have the average tendency to look on the bright side of things.

450.—Your tendencies to look on the bright side of things, and expectation of the fulfilment of your desires, are rather active.

451.—You are not over speculative.

452.—You have the average tendency to speculate in certain directions.

453.—You are not usually cast down and melancholy. You are generally successful in speculations that give you pleasure.

454.—You do not hope too much.

455.—You are usually hopeful in things that interest you.

456.—You are certainly more hopeful than melancholy. You still hope on even when you have received a disappointment.

457.—Your conscientious principles are controlled by your reason
458.—Your principles are founded on reason, as you manifest a fair share of commonsense in your judgment of right and wrong
459.—You have your own code of conscientious principles, which, of course, are according to the teachings you have received, though reason ever plays an important part in guiding those principles.
460.—You do not always do your duty according to the standard of other people.
461.—Your sense of duty is liable to be neglected to gratify stronger characteristics.
462.—Your sense of duty and desire to do right and be just, according to the teachings you have received, is strong, and you do your duty though unpleasant.
463.—Your sense of right and wrong is greatly guided by your circumstances.
464.—You desire right to prevail, and are generally just in your actions.
465.—Your desire for justice is strong, and you will carry it out if it does not interfere with your enjoyment of life.
466.—Your daily life is not always consistent with the teachings you would impose on others.
467.—Your conscience occasionally pricks you when you neglect little duties to others.
468.—You are consistent in your daily life according to your own ideas and the teachings you have received.
469.—You can be ruled by reason, and are not stubborn in holding to your own ideas.
470.—You like to have your own ideas, and generally stick to them, though you will change for better ideas when your reason commands.
471.—You are stable in your ideas, and usually persevering in mental things.
472.—You are not always as determined in your actions as you should be.
473.—You can be firm when your mind is once made up to take a certain course of action.
474.—You have a strong desire to have your own way. This makes you refuse to be driven or forced, and it shows that you have a good control over your body.
475.—You cannot be termed sulky in your habits of life.
476.—You can be wilful when you want your pleasures gratified.
477.—You seldom yield when once your mind is thoroughly made up.
478.—Your character would be greatly improved if you were a little more persevering.
479.—You are most persevering in those things which are congenial to your nature.
480.—You are usually persevering in what you undertake to do.
481.—You have not a strong respect for customs.

482.—Your respect for customs and intellectual things greatly depends on your education.

483.—You have a strong tendency to respect custom, intellect, and antique things.

484.—What respect you have for a Supreme power is the result of your training rather than anything else.

485.—You have the average tendency to respect a Supreme power, though you appreciate good works rather than prayers.

486.—You have a strong tendency to respect the Supreme power over nature, though what your idea of the Supreme power is, of course, depends on your training.

487.—You have not a great respect for the position of others and will not habitually bow and scrape to them.

488.—You have the average respect for the exalted positions of others.

489.—You respect your superiors in position. [point.

490.—Your respect for religious principles is not your strongest

491.—You respect certain religious principles according to your own particular views, and are generally more reverent than irreverent towards those things.

492.—You have a strong tendency to respect the religious principles of others, though your own principles depend on your own education in this direction.

493.—You are not always kind and charitable to others whose ideas and opinions are contrary to your own.

494.—You are generally charitable in considering other people's ideas.

495.—You would do much for the intellectual good of others, and you manifest considerable kindness in dealing with the views of others.

496.—You have not such a large sympathetic nature that you are easily imposed on.

497.—You have the average sympathetic heart, and are generally kind towards humanity.

498.—You have a strong desire to be kind to others, and you are apt to allow your sympathy for others to be imposed upon.

499.—There is a tendency for you to be good natured by fits and starts. What selfishness you manifest is generally connected with pleasure.

500.—You show a tendency to be good natured and kind in deserving cases.

501.—You like to be comfortable yourself, and you show a tendency to be kind and generous, with a view to make others happy and comfortable besides yourself.

502.—You are more kind than cruel, and will give when needed.

503.—You have the average tendency to do good if it lay in your power.

504.—You show a tendency to do too much for others rather than too little.

Read the numbered paragraphs marked with Pencil

ADVICE WORTH FOLLOWING

1.—When you have time, you should mark with a pencil all those paragraphs we have marked for you in the index on page 2.

2.—For Palmistry dealing with the possible *future* see parts 8, 9, 10, 11, and 12, commencing on page 54.

3.—We would advise you to read all the paragraphs in *small type* to be found at the bottom of many pages of this book, as they explain how it is we can give so many important items.

4.—We would like you to consult us every year, because science is advancing so quickly that we are continually adding new features to our book. This enables our clients to obtain the latest information about themselves we can give, and also an opportunity to compare one chart with another, and thereby see what improvement has been made.

5.—If at any time you require a more complete guide to success, you should send this book by post to the address on the cover, and enclose ten shillings.

6.—We shall be pleased to fill up any portion of this book at any time from your photo or handwriting or impressions of hands. Our fee for doing so through the post is one shilling for each part.

7.—Our success has prompted many persons to use our name, others, colourable imitations of it, and several men tramp the country, and say they are connected with us. We therefore wish to remind the reader that we employ no assistant to delineate character, and never call at people's houses, and will give a suitable reward to any person who shall give information which shall lead to the conviction of those who use our name with intent to defraud.

Read the numbered paragraphs marked with pencil

WHAT CHARACTERISTICS TO CULTIVATE*

1.—I am of opinion that you should *cultivate* Hope as a means to improve your character.

2.—You should cultivate *Affection.*
3.—You should cultivate *Agreeable ways.*
4.—You should cultivate *All that which is Good.*
5.—You should cultivate *Ambition.*
6.—You should cultivate *Calmness.*
7.—You should cultivate *Cautiousness.*
8.—You should cultivate *Economy.*
9.—You should cultivate *Energy.*
10.—You should cultivate *Faith.*
11.—You should cultivate *Good Health.*
12.—You should cultivate *Hopefulness.*
13.—You should cultivate *Humility.*
14.—You should cultivate *Independence.*
15.—You should cultivate *Ingenuity.*
16.—You should cultivate *Kindness.*
17.—You should cultivate *Love for that which is Beautiful.*
18.—You should cultivate *Love for the Grand and Sublime.*
19.—You should cultivate *Love of Company.*
20.—You should cultivate *Love of Detail.*
21.—You should cultivate *Love of Ease.*
22.—You should cultivate *Memory.*
23.—You should cultivate *Mirthfulness.*
24.—You should cultivate *Money Saving.*
25.—You should cultivate *Order.*
26.—You should cultivate *Patience.*
27.—You should cultivate *Perception.*
28.—You should cultivate *Perseverance.*
29.—You should cultivate *Public Speaking.*
30.—You should cultivate *Punctuality.*
31.—You should cultivate *Respect for Superiors.*
32.—You should cultivate *Secretiveness.*
33.—You should cultivate *Self-Confidence.*
34.—You should cultivate *Studious Habits.*
35.—You should cultivate *Sympathy.*
36.—You should cultivate *Tune.*

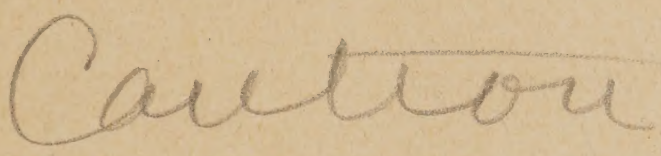
* Everybody has some weak point in their character which requires cultivating. Deficient caution causes carelessness; deficient continuity, impatience; deficient hope, melancholy, and so on. We can tell you what to cultivate to improve your character.

PART 1

Read the numbered paragraphs marked with pencil

WHAT CHARACTERISTICS TO RESTRAIN*

1.—You should endeavour to restrain



which would help you to be more successful in life.

2.—You should restrain *All that which is Bad.*
3.—You should restrain your *Ambition.*
4.—You should restrain your *Cautiousness.*
5.—You should restrain your *Changeability.*
6.—You should restrain your *Emotion.*
7.—You should restrain your *Energy.*
8.—You should restrain your *Excitability.*
9.—You should restrain your *Firmness.*
10.—You should restrain your *Generosity.*
11.—You should restrain your *Imagination.*
12.—You should restrain your *Imitation.*
13.—You should restrain your *Impatience.*
14.—You should restrain your *Impulsiveness.*
15.—You should restrain your *Independence.*
16.—You should restrain your *Irritability.*
17.—You should restrain your *Love of Praise.*
18.—You should restrain your *Nervousness.*
19.—You should restrain your *Pride.*
20.—You should restrain your *Sensitiveness.*
21.—You should restrain your *Social Nature.*
22.—You should restrain your *Spending Habits.*
23.—You should restrain your *Sympathy.*
24.—You should restrain your *Temper.*
25.—You should restrain your *Tendency to Argue.*
26.—You should restrain your *Tendency to Contradict.*
27.—You should restrain your *Tendency to Criticise.*
28.—You should restrain your *Tendency to Find Fault.*
29.—You should restrain your *Tendency for Jealousy.*
30.—You should restrain your *Tendency to get Melancholy.*
31.—You should restrain your *Tendency to be Sarcastic.*
32.—You should restrain your *Wilfulness.*

* There is hardly a person in the whole world but what has some strong characteristic which requires restraining. Excessive caution causes timidity; excessive firmness, stubbornness, and so on, causing misfortune. We can tell you what to restrain, so that you will be successful in life. We have not sufficient space in this small book to give full instructions *how* to cultivate weak characteristics, and restrain strong ones, and must therefore refer our clients who wish to know more of these matters to our "Phrenological Text Book." Price 6d., post free 7d.

Read the numbered paragraphs marked with pencil

ADVICE ON OCCUPATION*

1.—I consider you have good abilities for

Teacher or
Post office
Clerk
Nurse or
Draughtsman

and if your circumstances and education will allow you to follow my advice in this direction, you will no doubt be very useful and happy.

2.—It is difficult for a Character Reader to choose one occupation for you, as you have a versatile type of character, and can adapt yourself to many things.

*Individuals are frequently apprenticed to trades or professions for which they are not adapted, with the result that they fail, and are considered dull and stupid, and yet they will surprise their fellow-workers by the success they attain in some other calling for which they have served no apprenticeship, but for which nature fitted them. This clearly indicates that success depends on the choice of pursuits even more than on apprenticeship. People adapted for *mental* work, should not get their living by physical labour, and those who are adapted for *physical* work should not try to gain their livelihood by their brains. It is our business to point out the trade or profession in which you will be most useful, happy, and successful. Extract from "How to Improve Body, Brain and Mind." Price 6d., post free 7d.

Read the numbered paragraphs marked with pencil

ADVICE ON OCCUPATION (Continued)

1.—You also have abilities for *Agricultural Work.*
2.—You also have abilities for *Artistic Work.*
3.—You also have abilities for *Business Life.*
4.—You also have abilities for *Buying and Selling.*
5.—You also have abilities for *Commercial Life.*
6.—You also have abilities for *Constructive Work.*
7.—You also have abilities for *Company Promoting.*
8.—You also have abilities for *Dentistry.*
9.—You also have abilities for *Domestic Work.*
10.—You also have abilities for *Educational Work.*
11.—You also have abilities for *Gentleman's Service.*
12.—You also have abilities for *Home Life.*
13.—You also have abilities for *Inventing.*
14.—You also have abilities for *Legal Work.*
15.—You also have abilities for *Literary Work.*
16.—You also have abilities for *Making Things.*
17.—You also have abilities for *Managing People.*
18.—You also have abilities for *Manufacturer.*
19.—You also have abilities for *Medical Work.*
20.—You also have abilities for *Music as a Profession.*
21.—You also have abilities for *Ministerial Work.*
22.—You also have abilities for *Philanthropic Work.*
23.—You also have abilities for *Photographic Work.*
24.—You also have abilities for *Police Officer.*
25.—You also have abilities for *Post Office Work.*
26.—You also have abilities for *Professional Character Reader.*
27.—You also have abilities for *Public Life.*
28.—You also have abilities for *Scientific Work.*
29.—You also have abilities for *Stage Life.*
30.—You also have abilities for *Story Writing.*
31.—You also have abilities for *Using Tools.*
32.—You also have abilities for *Veterinary Surgeon.*
33.—You also have abilities for *Watchmaker.*
34.—You also have abilities for *Working Machinery.*
35.—You are more adapted for *Mental* than *Physical Work.*
36.—You are more adapted for *Physical* than *Mental Work.*

Read the numbered paragraphs marked with pencil

KIND OF TEMPER*

1.—You have an *Argumentative* temper.

2.—You have a *Changeable* temper, sometimes *Wilful* and at other times *Excitable.*

3.—You have a *Changeable* temper, sometimes *Independent*, and at other times *Excitable*, if thoroughly aroused.

4.—You have a *Cool* temper.

5.—You have an *Excitable* temper.

6.—You have an *Excitable* temper when thoroughly aroused, although it takes a great deal to arouse you.

7.—You have a *Fidgety* temper.

8.—You have a *Firm* temper.

9.—You have a *Good* temper on the whole.

10.—You have a *Hasty* temper.

11.—You have a *Haughty* temper.

12.—You have an *Impulsive* temper.

13.—You have an *Independent* temper.

14.—You have an *Irritable* temper.

15.—You have a *Nervous* temper.

16.—You have a *Passionate* temper.

17.—You have a *Proud* temper.

18.—You have a *Quick* temper, but it is soon over.

19.—You have a *Sharp* temper.

20.—You have a *Stubborn* temper.

21.—You have a *Sulky* temper.

22.—You have a *Wilful* temper.

*Perhaps there is nothing more misunderstood than what is called temper. Everybody has a temper, and even Jesus with His model character manifested at one time a considerable amount in the form of righteous indignation, and who will declare themselves better than He? There are many kinds of temper as shown above, and we claim that the head, face, hand, and handwriting show as clearly the kind of temper a person may possess as the hands of the clock indicate the hours of the day. Extract from "How to Improve Body, Brain, and Mind." Price 6d., post free 7d.

Read the numbered paragraphs marked with Pencil

DEGREE OF MUSICAL TALENT*

1.—You have *Poor* musical talent, and will never make a clever professional musician.

2.—You have *Moderate* musical talent, and with proper training ought to be a fair musician.

3.—You have *Average* musical talent, and your performances should be appreciated by most people.

4.—You have *Good* musical talent, and with training should be a good musician.

5.—You have *Excellent* musical talent, and if carefully trained should be considered very clever in the art.

6.—You have no very special talent for music, and would never make a clever *Professional* musician.

7.—You love to hear music, and had you been *Younger* I should have advised you to learn it.

8.—You like to hear music, but prefer others to perform.

ADDITIONAL REMARKS ON MUSIC

1.—In learning music there is a tendency for you to want new lessons before thoroughly learning the old.

2.—If you learnt music as a child, you had a fault, and that was, you wanted new lessons before you had properly learnt the old.

3.—The fact that you appreciate music and can tell when people go wrong in their musical performances, shows that you have the ability to distinguish tune and time, two of the most important characteristics necessary to learn music.

* To most persons music hath great charms, but strange as it may appear, all do not appreciate the art. To many the sighing of the wind as it gently rustles through the tree tops is rapturous music, soothing their souls, whilst others cannot comprehend the slightest difference between an organ recital and the dinging of a town crier's bell, so far as the music is concerned. Above, we point out the *degree* of musical talent you possess. As the space at our command will not allow us to describe all we should like to say with regard to music, and the qualifications necessary to become a successful vocalist or instrumentalist, we must refer our readers to our more instructive work, entitled "Phrenology and Musical Talent"; price 6d., post free 7d.

Read the numbered paragraphs marked with pencil

ADVICE ON HEALTH*

I consider your *present* state of health is

fair

and I am of opinion that the *weakest* part about you is your

Blood & nerves

consequently the disease you are most *liable* to is

Weakness

For the benefit of your health I should advise a

Bracing

climate, and if you acquire the habit of taking a glass of

Cold water

every *morning*, and a glass of

Hot milk

every *night* it will help to ward off illness. †

* You may be a busy person and have no time to study the human frame, and therefore through ignorance you may be doing that which will be detrimental to your health. We study human nature mentally and physically, and the advice we can give you on health may be of far more value to you than gold. We describe the condition of your health, the disease you are most liable to, the climate most suitable for you, amount of sleep required, and other advice which will show you how to keep in good health.

† For more complete rules how to get well and keep well, we refer our readers to our new book entitled "How to Improve Body, Brain, and Mind," price 6d., post free 7d., and "Herbal Remedies for Diseases," price 6d., post free 7d.

PART 2

Extra is charged for filling up pages 31 to 37

HOW MOST EASILY OFFENDED*

1.—You are most easily annoyed by being

mistrusted

HOW BEST MANAGED WHEN ANNOYED†

1.—You are best managed by

reason

TENDENCY FOR REVENGE‡

1.—You are *not* in the least *Revengeful.*

2.—You are more *Forgiving* than *Revengeful.*

3.—You are apt to encourage *thoughts* of *revenge* at times, but not seriously.

4.—You can manifest a *little revenge* when occasion requires.

5.—You show considerable *force of character* in resisting injuries done to you.

6.—You are *not habitually Revengeful,* though when a person does you serious harm, you feel you would like to pay them back in their own coin.

7.—You are more *Revengeful* than *Forgiving.*

*Some people are greatly offended if contradicted, others when they are dictated to, whilst others are offended by the slightest criticism as to their mode of dress or work. We know exactly how you are most easily offended, and in giving advice in this direction we do so with the hope that our client will endeavour to conquer the weakness.

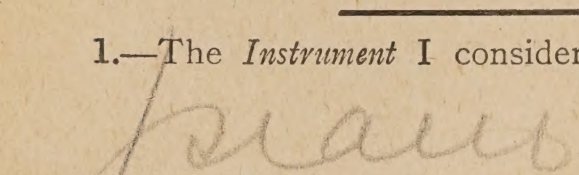
†The knowledge how to manage a person, when that person is annoyed, is of considerable importance, for what is more injudiciously dealt with than what is called temper? One person needs punishment, another affection, while a third requires praise. As a rule a strong will does not need to be broken, but guided. On this page we describe how you are best managed, and then if your friends will act on our advice it will save much unpleasantness.

‡It is hardly necessary to state that "revenge is sweet" to thousands, whilst others never manifest the propensity in the slightest degree. Extract from "How to Improve Body, Brain, and Mind." Price 6d., post free 7d.

Read the numbered paragraphs marked with pencil

MUSICAL INSTRUMENT MOST SUITABLE*a*

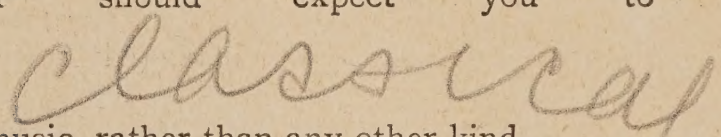
1.—The *Instrument* I consider most suitable for you is the



but it should be thoroughly understood that although you have the necessary capacity for music, we do not expect you to be a musician without training.

CLASS OF MUSIC MOST APPRECIATED*b*

1.—I should expect you to appreciate



music, rather than any other kind.

CLASS OF BAND SUITABLE FOR

1.—Should you wish to join a band at any time, I should advise a *String* band.

2.—Should you wish to join a band at any time, I should advise a *Brass* band.

3.—You have good *Vocal* powers, and should join a choir.

BRANCH OF MUSIC BEST ADAPTED FOR*c*

1.—You should be most successful in the *Composing* of music.
2.—You should be most successful as a *Leader*.
3.—You should be most successful in the *Practice* of music.
4.—You should be most successful as a *Professional* musician.
5.—You should be most successful in the *Singing* of music.
6.—You should be most successful in the *Teaching* of music.
7.—You should be most successful in the *Theory* of music.
8.—You should be successful at both the *Theory* and *Practice* of music.
9.—You should be successful at both *Vocal* and *Instrumental* music.

a In describing the musical instrument most suitable for a person, we have many things to take into consideration. We should not recommend a wind instrument to the man with weak lungs, or a violin to a man with small constructiveness and locality, as he would have very little idea where to place his fingers to construct the notes.

b Appreciation for sacred or secular music depends on certain brain developments. We can tell what class of music a person will most appreciate.

c We can tell what branch of music a person is best adapted for. The composer requires large constructive power, the vocalist large tune, the instructor large self-esteem, and so on. Extract from "Phrenology and Musical Talent." Price 6d., post free 7d.

PART 2

Read the numbered paragraphs marked with Pencil

BATHS MOST SUITABLE*

1.—Take a *Cold sponge* bath every morning.
2.—Take a *Cold sponge* bath every night.
3.—Take a *Tepid sponge* bath every morning.
4.—Take a *Tepid sponge* bath every night.
5.—Take a *Warm sponge* bath every morning.
6.—Take a *Warm sponge* bath every night.
7.—Take a *Cold plunge* bath every morning.
8.—Take a *Cold plunge* bath every night.
9.—Take a *Tepid plunge* bath every morning.
10.—Take a *Tepid plunge* bath every night.
11.—Take a *Warm plunge* bath every morning.
12.—Take a *Warm plunge* bath every night.
13.—Take a *Warm plunge* bath every week.
14.—Take a *Turkish* bath every week.
15.—Take a *Turkish* bath every fortnight.
16.—Take a *Turkish* bath every month.
17.—Take a *Swimming* bath every morning.
18.—Take a *Swimming* bath every week.
19.—Take a *Shower* bath every morning.
20.—Your bath should consist of *Tepid sea water.*
21.—Your bath should consist of *Hot sea water.*
22.—Rub yourself down with a *Cold wet towel* every morning.
23.—Rub yourself down with a *Cold wet towel* every night.
24.—Rub yourself down with a *Warm wet towel* every morning.
25.—Rub yourself down with a *Warm wet towel* every night.

TIME BATH SHOULD LAST

1.—Your daily bath should only last about 5 minutes.
2.—Your daily bath should only last about 10 minutes.
3.—Your daily bath should only last about 15 minutes.

* Notwithstanding cleanliness is an important aid to health, injudicious bathing has slaughtered its thousands. The length of time in bathing, and form of bath should be carefully considered, as well as the strength of the system and state of the circulation. We study hydropathy, and can advise a person the kind of bath most suitable to use. Extract from "How to Improve Body, Brain, and Mind," price 6d., post free 7d.

Read the numbered paragraphs marked with Pencil

ADVICE ON MATRIMONY*

1.—The following is a description of the person who **is** *physically* adapted to your constitution, and marriage with such a person would produce a *healthy progeny*.

H *Age* should be about Yours

Chin should be square

Complexion should be clear

Eyes should be blue

Hair should be fair

Health should be good

Mouth should be large

Nose should be long

Neck should be full

* Reason should guide you in the choice of a partner before you commence to love. If proper care were exercised in choosing a matrimonial mate, and only those united in wedlock who are adapted to each other, the newspapers would no longer be filled with disclosures of the divorce courts of a most revolting nature. We can describe to you the individual you ought to marry to ensure happiness. Extract from "How to Improve Body, Brain, and Mind." Price 6d., post free 7d.

PART 2

Read the numbered paragraphs marked with Pencil

ADVICE ON MATRIMONY (Continued)

1.—The following is a description of the person who is *Mentally* adapted to you, and marriage with such a person would harmonize best with *your character* to ensure happiness.

2.—Your nature blends well with those of the opposite sex who are *something like yourself* in looks.

3.—Your character would harmonise with a person of the opposite sex with a *fair* complexion, full chin, light eyes, fair hair, large mouth, medium sized nose, and full neck.

4.—Your character would harmonise with a person of the opposite sex with a *medium* complexion, moderate sized chin and nose, light brown hair and eyes, and firm lips.

5.—Your character would harmonise with a person of the opposite sex with a *dark* complexion, pointed chin, brown or hazel eyes, dark hair, large mouth and nose, and a fairly long neck.

6.—If your partner is just the *opposite* in appearance to the above description, you have the consolation of knowing that from a *physical* standpoint you chose the right one for the production of healthy children, though I maintain the above description would have suited your *mental* characteristics best, and then there would not have been much fault-finding on either side.

ADDITIONAL REMARKS ON MATRIMONY

1.—When old enough to choose a sweetheart, consult us on the matter.

2.—You are well adapted for each other *physically*, and would no doubt have a very healthy progeny, but your *mental* characteristics differ in several points, which might cause unpleasantness.

3.—You are well adapted for each other *mentally*, and should be very happy as man and wife, but your *physical* characteristics differ in several points, which may be a hindrance to the production of a healthy progeny.

4.—You are not adapted for each other, either *mentally* or *physically*.

5.—You are well adapted for each other, both *mentally* and *physically*.

6.—Unmarried clients who are in love, would do well to send this book with the photo of their lover, and a postal order for One Shilling to the address on the cover, when we shall be pleased to state if they are suitable to each other or not.

Read the numbered paragraphs marked with pencil

HOW TO KEEP IN GOOD HEALTH

You should *Work* every day not more than 8 hours

Number of *Meals* required 4 per day

Amount of *Food* required per day about 29 ounces

Time required for each full meal about 30 minutes

Last meal before retiring to bed 2 hours

Amount of *Sleep* required 9 hours

A HINT ABOUT DIET

"It is quite possible that some people know the food best suited for them, and it is equally certain that many people do not, but eat and drink at random just what their palate, circumstances, or means place before them. It is well known that certain foods and drinks have a remarkable influence on the system, clearing the skin, enriching the blood, refining the intellect, and improving the person morally, mentally, and physically. As many complaints are cured by a proper course of diet, those who suffer from ill-health of any description will find advice on diet of great service, many diseases being caused by wrong feeding. It should be remembered that the solid parts of our bodies are continually wasting, and require to be repaired by fresh substances, therefore food which is to repair the loss should be taken, with due regard to the exercise and waste of our bodies. The ingredients required for the support of the system are found in nearly all kinds of food, but these ingredients do not exist in all articles of diet in the right proportions, hence the necessity for professional advice what to eat and drink. It may be said that *phosphorus* is used up in thinking, *nitrogen* in working the muscles, and *carbon* in animal heat and fat, therefore the articles of diet in which these elements exist should be selected and regulated by the demands of the system and the habits of life of each individual. From the above it will be understood that men who think and study should use the kinds of food best suited for the support of the brain and nervous system; those who work with the muscles should use those articles of diet containing the materials in a large degree which sustain muscles; those who go into cold climates or are exposed to the cold should eat more freely of the foods which promote animal heat and fat, and persons suffering from indigestion should diet themselves on easily digested foods." Extract from "How to improve Body, Brain, and Mind." Price 6d., post free 7d.

PART 2

Read the numbered paragraphs marked with Pencil

WHAT TO EAT AND WHAT TO AVOID*

1.—Your diet should *principally* consist of wholemeal and wheatmeal bread, cocoa, brill, codfish, plaice, chicken, apples, bananas, dates, figs, grapes, oranges, pears, prunes, water melons, beef, mutton, tongue, arrowroot, cornflour, rice, sago, tapioca, beans, cauliflower, lettuce, peas, turnips, watercress, and tomatoes.

2.—You should partake *sparingly* of nuts of the finest kinds, weak tea, oysters, lemon squash, haddock, broth, hash, gravy, beetroot, cabbage, onions, butter, eggs, jams, jellies, salad, white bread, and chocolate.

3.—You should *avoid* altogether coffee, ham, lamb, pork, liver, sausage, coarse nuts, celery, cheese, cake, sauces, pickles, and pastry.

4.—Your diet should *principally* consist of white bread, chocolate, cocoa, lime juice, milk, codfish, plaice, beef, mutton, arrowroot, oatmeal, cornflower, potatoes, rice, sago, tapioca, broth, hash, beans, cabbage, cauliflower, peas, and butter.

5.—You should partake *sparingly* of wheatmeal and wholemeal bread, coffee, brill, haddock, herring, oysters, apples, bananas, dates, figs, grapes, lemons, oranges, pears, prunes, water melons, lamb, tongue, gravy, turnips, watercress, custard, jam, jellies, salad, and tomatoes.

6.—You should *avoid* altogether tea, ham, liver, sausage, beetroot, celery, lettuce, onions, cheese, eggs, sauces, pickles, and pastry.

7.—Your diet should *principally* consist of wholemeal and wheatmeal bread, lime juice, filtered water, apples, bananas, dates, figs, grapes, lemons, lemon squash, oranges, pears, prunes, water melons, lean beef, lean mutton, tongue, nuts of all kinds, cauliflower, celery, lettuce, onions, turnips, watercress, salad, and tomatoes.

8.—You should partake *sparingly* of tea, brill, codfish, haddock, herring, oysters, plaice, beans, beetroot, cabbage, peas, and pickles.

9.—You should *avoid* altogether white bread, chocolate, cocoa, coffee, milk, ham, lamb, liver, sausage, arrowroot, cornflour, oatmeal, potatoes, rice, sago, tapioca, broth, hash, gravy, butter, cheese, custard, jam, jellies, cakes, sauces and pastry.

10.—There is no particular reason why you should restrict yourself to a certain course of diet, therefore if you take ordinary care, and partake of a mixed diet, consisting of those things that you have found out by experience to agree with you best, you are not likely to suffer. However, pork, pickles, pastry, and sauces are best avoided as much as possible.

* What will suit one person is sometimes positively injurious to another. By following our advice the lean may put on flesh, and the stout lose their excessive fat without the loss of strength.

PART 3

Extra is charged for filling up Pages 38 *to* 40

SECRET OF SUCCESS IN LIFE*

1.—I consider your success in life greatly depends on

PROBABLE CAUSE OF DIFFICULTIES†

1.—I am of opinion that most of your difficulties in life are caused by

PROBABLE LENGTH OF LIFE‡

1.—From a physiological standpoint, I should estimate that you ought to live till about

* One man's success depends on his power to lead, another has success because of his organising power, whilst a third attributes all his success to speculation. We can tell you what the secret of your success will be.

† We can tell you what has been the cause of your past difficulties, and what is likely to cause difficulty in the future, unless you be on your guard. Women, speculating, impatience, a bad memory, are only a few of the causes which sometimes make men fail.

‡ Because some people have more vitality than others we can tell the *possible* length of their life. This, of course, is apart from accidents, etc.

NOTE.—The subjects mentioned on this page are more extensively dealt with in our new book, entitled, "How to Improve Body, Brain, and Mind," price 6d., post free 7d.

PART 3

Read the numbered paragraphs marked with pencil

DESCRIPTION OF PERSONS LIKELY TO PROVE ENEMIES *a*

1.—From a physiological standpoint

are most likely to become your enemies when in difficulty and trouble, as their natures are antagonistic to you.

DESCRIPTION OF PERSONS LIKELY TO PROVE FRIENDS *b*

1.—From a physiological standpoint

are most likely to prove your real friends when difficulties arise, as their natures harmonise with your own.

a If our readers will remember the description of persons who have been at enmity with them they will find that as a class their natures are antagonistic to them. We know what natures are antagonistic to yours, and by this means can give a leading description of persons likely to prove enemies.

b Because we know your character, we can describe the persons whose characters will blend with yours, and therefore prove your true friends. A person with large blue eyes must not expect to find a friend but an enemy in the person with small sunken black eyes, and so on.

Read the numbered paragraphs marked with Pencil.

SUMMARY OF MENTAL POWERS

1.—You have inherited a very inferior nature, and will not think for yourself. You are low and vulgar in your habits.

2.—You do things and believe in things because others do, seldom exercising your judgment in any matter. You look with wonder at talented individuals. Remember you are a human being, and be more ambitious, and try to elevate yourself.

3.—You have a moderate degree of intellect, and you will be appreciated by most persons, more especially by your employers, provided you keep steady. Be careful, though, lest they have an undue influence over you. Stick to one pursuit, and be willing to learn, and you will be more successful in life.

4.—You possess an average intellectual organisation, and if cultivated would be able to accomplish much. Look away from customs and fashions, and make up your mind to succeed.

5.—You have good ability and talents, and if they are actively engaged they will bring you in a good percentage. You will succeed in life if you persevere. Your capabilities are sufficient to enable you to fill a responsible position.

6.—You have good reasoning powers, and will not take for granted what you are told by others, but you think for yourself. You like science and literature, and new thoughts and plans are constantly coming before you. If you carry out one quarter of your ideas you will do sufficient for a lifetime, and your abilities if put to proper uses ought to enable you to make a mark in the world.

7.—You are possessed of that which is God-like—"Intellect." You are a deep reasoner, and have great refinement of mind. You test everything before believing, and will make your mark in the world. If language is large, you will make an eloquent orator.

PART 4

Extra is charged for filling up Pages 41 to 44

WHAT TO DO IN SPARE TIME AS A HOBBY*a*

1.—I consider you have good abilities to learn

in spare time, and if you will endeavour to educate yourself in this direction, I have no doubt that you will succeed, and find the knowledge of great service to you in the future.

BRIGHTEST TALENTS*b*

1.—I consider one of the brightest characteristics about you is

GREATEST PECULIARITIES*c*

1.—I consider one of the greatest peculiarities about you is

a Everybody should have a hobby to occupy their spare time, but that hobby should be something for which the person is naturally adapted. By following our advice in this direction the best possible result can be obtained for time and money spent.

b However dull a man may appear to be, there is generally some bright characteristic which will shine forth at favourable opportunities.

c Who has not some peculiarity about their character? It may be humility, excessive sensitiveness, or inquisitiveness. What it is, we can describe it with unerring accuracy.

Read the numbered paragraphs marked with Pencil

HEREDITARY RESEMBLANCES*

1.—You resemble your *Father* in some things.

2.—You resemble your *Father* more than your *Mother.*

3.—You resemble your *Father* more than your *Mother* in *Features.*

4.—You resemble your *Father's Family* in some respects, more than your *Mother's.*

5.—You resemble your *Father* unless your *Mother* resembled her father, in which case you resemble her.

6.—You inherit the *Mental* characteristics of your *Father* and the *Physical* characteristics of your *Mother.*

7.—You inherit the *Physical* characteristics of your *Father,* and the *Mental* characteristics of your *Mother.*

8.—I should suppose you to resemble your *Father,* but if not no doubt you resemble your *Mother's Father.*

9.—You resemble your *Mother* in some things.

10.—You resemble your *Mother* more than your *Father.*

11.—You resemble your *Mother* more than your *Father in Features.*

12.—You resemble your *Mother's Family* in some respects more than your *Father's.*

13.—You resemble your *Mother* unless your *Father* resembled his mother, in which case you resemble him.

14.—You inherit the *Mental* characteristics of your *Mother,* and the *Physical* characteristics of your *Father.*

15.—You inherit the *Physical* characteristics of your *Mother,* and the *Mental* characteristics of your *Father.*

16.—I should expect you to resemble your *Mother,* but if not, no doubt you resemble your *Father's Mother.*

17.—I am in *doubt* whether you resemble your Mother or Father.

* There are certain physiological conditions which enable us to judge whether a person resembles the male or female side of his ancestors. The subject is too extensive for us even to commence an explanation here as to how we can do this, but those interested in the subject will find an important chapter in our new book, entitled "How to Improve Body, Brain, and Mind." Price 6d., post free 7d.

Read the numbered paragraphs marked with Pencil

TYPE OF CHARACTER*

1.—You have not a *Special* type of character, but a combination of the following types.

2.—You have the *Artistic* type of character.

3.—You have the *Business* type of character.

4.—You have the *Constructive* type of character.

5.—You have the *Commercial* type of character.

6.—You have the *Criminal* type of character.

7.—You have the *Domestic* type of character.

8.—You have the *Educational* type of character.

9.—You have the *Leader's* type of character.

10.—You have the *Literary* type of character.

11.—You have the *Mechanical* type of character.

12.—You have *No Special* type of character.

13.—You have the *Ordinary* type of character.

14.—You have the *Philanthropic* type of character.

15.—You have the *Philosophical* type of character.

16.—You have the *Scientific* type of character.

17.—You have the *Versatile* type of character.

18.—You have the *Well Balanced* type of character.

19.—You have the type of character.

* On this page we describe the type of character our client may possess. The broad head, face, and hand, generally accompany the mechanical type, and the high head, narrow face and hand, the philanthropic type, and so on.

Read the numbered paragraphs marked with pencil

CLASS OF LITERATURE MOST SUITABLE FOR MIND IMPROVEMENT*

1.—*Art* is appreciated by you, and books which gratify this characteristic should be read.

2.—*Character Reading* is always interesting, and books on this subject would enable you to be more successful in dealing with those with whom you come in contact.

3.—*Commercial* literature should have a place in your library, as it is necessary to your success.

4.—*Designing* is a subject you could learn, and books dealing with this matter would greatly improve your mind.

5.—*Domestic* ability being one of your virtues, you should read that class of literature which will help you to become perfect in home affairs.

6.—*Educational* work is a responsible position, and you should read the kind of books which teach you how to teach others.

7.—*Fiction* should be read as a pastime when you are overtaxed with other things.

8.—*Mechanics* of some description no doubt interest you, and books on this subject should be read for the improvement of your mind.

9.—*Scientific* literature which deals with facts more than abstract theories, would prove of great service to you.

10.—*Trade Journals, &c.*, dealing with the particular trade in which you are interested, should be read.

11.—*Travels* and explorings of great men, such as Stanley, &c., would prove of great service to you.

* In the making of books there is no end. There are books to suit every type of character, but the time wasted in reading books practically useless to the reader is immense. On this page we attempt to guide our clients in the choice of literature most adapted for the improvement of their minds.

PART 5

Extra is charged for filling up pages 45 to 49.

HERBAL REMEDY FOR DIEASES MOST LIABLE TO.

A. Medicine :—Procure one ounce of Saw Palmetto Berries, and one ounce of Snake Root. Boil in one quart of water for fifteen minutes, and pour the liquor on one ounce of Borage. Dose :—A wineglassful three times a day after meals.

B. Medicine :—Procure ten ounces of Cherry Cough Balsam, four ounces of F. E. Grindelia, one ounce of F. E. Angelica, one ounce of F. E. Boneset, one ounce of Lung Drops, two ounces of Acid Tincture Lobelia, one ounce of Syrup Squills, and three ounces Syrup Tolne. Mix and put two ounces in an eight-ounce bottle, and fill up with water. Dose :—One tablespoonful three times a day. F. E. means Fluid Extract.

C. Medicine :—Procure one ounce each of any four of the following—Balmony, Bitter Root, Buckbean, Butternut Bark, Cascara Bark, Golden Seal, Ground Pine, Liverwort, Mountain Flax, Senna, and Yellow Parilla. Boil in two pints of water for fifteen minutes. Dose :—A wineglassful three times a day after meals. Injection :—Mix one tablespoonful of Slippery Elm Bark Powder and one tablespoonful of Powdered Burdock in one quart of warm water, and use as an enema injection.

H. Medicine :—Procure one ounce of Archangel, and one ounce of Butterbur Root. Pour on two pints of boiling water. Dose :—A wineglassful three times a day.

I. Medicine :—Procure four drachms of F. E. Barberry Bark, four drachms of F. E. Centuary, two ounces of F. E. Bogbean, and two ounces of Liverwort. Dose :—A teaspoonful in water after meals. F. E. means Fluid Extract.

K. Medicine :—Procure one ounce each of any four of the following—Angelica Herb or Root, Borage, Broom, Buchu Leaves, Dandelion Root, Hair Cap Moss, Hyssop, Parsley Root, Pellitory of the Wall, Plantain, Poplar Bark, Uva Ursi, Wood Sage. Pour on three pints of boiling water. Dose :—A wineglassful three times a day after meals.

L. Medicine :—Procure one ounce each of any four of the following—Barberry Bark, Butternut Bark, Celandine, Dandelion Root, Liverwort, Mandrake Root, Twitch Grass, and Wood Sage. Boil in three pints of water for fifteen minutes. Dose :—A wineglassful three times a day after meals.

N. Medicine :—Procure half an ounce of Fluid Extract Skullcap and half an ounce of Fluid Extract Valerian. Add seven ounces of water. Dose :—One tablespoonful three times a day.

R. Medicine :—Procure one ounce each of any four of the following—Bayberry Bark, Bittersweet, Blue Flag Root, *Buchu Leaves, Buckbean or Bogbean, Buckthorn Bark, *Elder Flowers or Leaves, Guiacum Raspings or Gum, *Hyssop, Meizerion Bark, Pleurisy Root, Prickly Ash Bark or Berries, Skunk Cabbage, and Tag Alder Bark. Boil in three pints of water for fifteen minutes. *Must not be boiled. Dose :—A wineglassful three times a day. Lotion :—Rub the affected parts with Embrocation.

The above prescriptions are taken from "Herbal Remedies for Diseases," a book which contains an alphabetical arrangement of nearly 200 diseases and their remedies, mostly compiled from the private papers of Mr. Hunt, an able Medical Herbalist, who practised in Nottingham until recently for upwards of a quarter of a century. Many of these prescriptions cost us a large amount of money, and have never before been published. Price 6d.; post free, 7d.

Read the numbered paragraphs marked with Pencil.

BATHS TO AVOID*

1.—I am of opinion you should avoid

baths because they have a tendency to

In following our advice in this direction, it should always be borne in mind that *cleanliness* should be the principal consideration when bathing, and not mere *gratification.*

* On this page we describe the kind of baths which are positively injurious to you, and also state the reason why they are so. When the fact that injudicious bathing has slaughtered thousands, is considered, the necessity for such advice is obvious.

A chapter on the use and abuse of bathing will be found in our new book, entitled "How to Improve Body, Brain, and Mind." Price 6d., post free 7d.

PART 5

Read the numbered paragraphs marked with pencil

CLASS OF GYMNASIUM MOST SUITABLE

1.—I am of opinion that the best exercise for you would be

hours

hours

minutes

ADVICE ON CLOTHING

1.—There is no reason whatever why you should coddle yourself up in cotton wool.
2.—You should wear woollen clothing, as this will tend to keep you in good health.
3.—You should always wear woollen clothing next to the skin day and night, Winter and Summer.

REMARKS ON SMOKING*

1.—Never smoke, as it will do you harm. If you are healthy, it will, sooner or later, bring on some kind of complaint, and if you are already ill, it will make you worse.
2.—I advise you to smoke *very little*, as it will injure your health in time.
3.—I advise you to avoid *cigarettes*, as the nicotine will injure your health.
4.—I do not consider smoking a *pipe* will do you much harm if taken in moderation.
5.—Smoking does not *apparently* injure your health.

* A chapter on Smoking will be found in our new book, "Body, Brain, and Mind." Price 6d., post free 7d.

Read the numbered paragraphs marked with Pencil

RELATIVE CONDITION OF BRAIN, BONES, MUSCLES, AND VITAL ORGANS OR CLASS OF TEMPERAMENT*

1.—You have what is termed the Temperament which means that your are more developed than your This condition indicates that you have more

2.—You have what may be termed a *Mixed* Temperament, which means that your brain, bones, and vital organs are all about equally developed, therefore you show an equal amount of mental energy, strength of bones, and vitality.

3.—You have what is termed a *Well Balanced* Temperament, which means that you have plenty of brain to generate thought, strong bones and muscles to carry out what ideas may require physical manifestations, and plenty of vitality to recuperate your strength as soon as you spend it.

* When Character Readers use the word Temperament, they refer to the physical conditions of their clients. It may be said that the body is made up of three classes of Temperament—the Mental, Motive, and the Vital. The Mental Temperament embraces the brain and nervous system, which generate thought, and indicate the ability for mentality. The Motive Temperament embraces the bones and muscles, which give strength and endurance. The Vital Temperament embraces the heart, liver, lungs, and stomach, which generate life force and give what is termed vitality. We give above what we consider to be your Temperamental conditions. Extract from "Temperament and Character." Price 6d., post free 7d.

PART 5

Read the numbered paragraphs marked with pencil

WHAT PART OF BODY TO SPECIALLY IMPROVE OR WHAT TEMPERAMENT TO CULTIVATE*

1.—I consider you should cultivate the

Temperament by carrying out the instructions given in our new book, entitled "Temperament and Character."†

2.—You have no marked deficiency in your anatomical condition to cultivate.

WHAT PART OF BODY SPECIALLY TO REST OR WHAT TEMPERAMENT TO RESTRAIN*

1.—I consider you should restrain the

Temperament by carrying out the instructions given in "Temperament and Character."†

2.—You have no marked excesses in your anatomical condition to restrain.

* Although everybody possesses all the Temperaments, it is seldom they are all of equal degree, most persons having a slight predominance of one Temperament over the others, hence the necessity for advice what to cultivate and what to restrain.

† How to cultivate any deficiency of Temperament, and how to restrain any excess, would occupy more space in this chart than we could possibly spare, consequently we have issued a companion book, entitled "Temperament and Character. Price 6d., post free 7d.

PART 6

Extra is charged for filling up this Page

PSYCHIC POWERS OR OCCULT GIFTS*

1.—You have good powers for *Automatic Handwriting*, which means that you are so organised that you could develope that something which would enable you to write things automatically with a pen or pencil, which according to spiritists, would be messages from spirits embodied or disembodied.†

2.—Your have good powers for *Clairaudience*, which means that you are so organised that you could develop that something which would enable you to hear voices and other sounds which, according to spiritists, come from the spirit world.†

3.—You have good powers for *Clairvoyance*, which means that you are so organised that you could develope that something which would enable you to describe the past, present, and future of individuals, or to discern spirit forms.†

4.—You have good powers for *Crystal gazing*, which means that you are so organised that you could develope that something which would enable you to look into a glass globe, or glass of water, and see pictures of things that have occurred or are likely to occur.† Globes can be obtained of Mr. Ellis.

5.—You have good powers for *Healing*, which means that you are so organised that you could develop that something which would enable you to heal people by the laying on of hands.†

6.—You have good powers for *Inspiration*, which means that you are so organised that you could develop that something which would enable you to arrive at correct conclusions, and do the best thing at the right moment, and speak as the spirits give you utterance.†

7.—You have good powers for *Physical phenomena*, which means that you are so organised that you could develop the necessary power to throw off that something which would cause heavy furniture to move without contact, the passing of matter through matter, and the production of fruit and flowers, etc.†

8.—You have good powers for *Psychometry*, which means that you are so organised that you could develop that something which would enable you to read a person's soul, or to perceive the mental and physical conditions of persons with whom you come in contact by means of a tuft of hair, a handkerchief, or a letter, etc., etc.‡

* Certain individuals possess psychic gifts, but are not aware of the fact because they have never taken the trouble to analyse their own characteristics. Some persons possess the gift of second sight, others the power to heal, and so on. We can tell from your mental and physical conditions whether you possess any psychic power or otherwise.

† A chapter on how to cultivate this gift will be found in our new book, entitled "How to Improve Body, Brain and Mind." Price 6d., post free 7d.

‡ "Thoughts on Psychometry," by Ida Ellis, gives full particulars how to cultivate this gift. Price 2/6, post free 2/9

PART 7

Extra is charged for filling up Pages 51 to 53

RELATIVE DEGREE OF CHARACTERISTICS*

(Explanation of Pages 52 and 53)

The scale for marking the relative degree of strength and activity of the different characteristics is from 1 to 7.

When a characteristic is marked half way between two degrees, it is represented by 4½ or 5½ as the case may be.

Degree 1 indicates that the characteristic is *Deficient*, and seldom manifests itself. This condition may be termed idiocy.

Degree 2 indicates that the characteristic is *Small*, and needs cultivating.

Degree 3 indicates that the characteristic is *Moderate*, and manifests itself when directed by more prominent ones. However, it should be cultivated.

Degree 4 indicates that the characteristic is *Average*, and manifests itself in common with others.

Degree 5 indicates that the characteristic is *Full*, and influences the habits of life to a large extent, often assisting weaker characteristics to manifest themselves.

Degree 6 indicates that the characteristic is *Large*, and frequently manifests itself, as it rules the actions to a large extent, prompting the individual to make great efforts in that particular direction.

Degree 7 indicates that the characteristic is *Excessive*, and too easily excited. This condition denotes disease, and is best termed insanity, therefore should be restrained.

Although no two persons are alike in *every* particular, many of their characteristics may be exactly the same in degree. For instance, two persons may have Language degree 6, but if one has more Cautiousness than the other, he will speak cautiously, the other carelessly. Under these circumstances we expect our clients to combine the characteristics one with another for themselves, and make due allowance before criticising the work of the examiner.

Signs of character in the head harmonise with the signs of character in the face, hand, and handwriting. The following pages describe the relative degree of each characteristic. Our book entitled "Key to Heads, Faces and Hands," explains fully the meaning of each sign of character in the head, face and hands. It is without doubt the most concise work on character reading. Price 1/-, post free 1/2.

RELATIVE DEGREE OF CHARACTERISTICS

Continued

No.	*Name*	*Definition*	*Degree*
1.	Am-a-tive-ness.	Love of the opposite sex.	
2.	Con-ju-gal-i-ty.	Tendency for jealousy.	
3.	Phil-o-pro-gen-i-tive-ness.	Regard for the young.	
4.	In-hab-i-tive-ness.	Love of home ties.	
5.	Con-ti-nu-i-ty.	Power to apply the mind to one thing.	
6.	Friendship.	Love of company and friends.	
7.	Com-bat-ive-ness.	Tendency to oppose.	
8.	Vi-ta-tive-ness.	Love of life.	
9.	De-struc-tive-ness.	Energy and force.	
10.	Al-i-ment-ive-ness.	Relish for food and drink.	
11.	Ac-quis-it-ive-ness.	Love of money and property	
12.	Se-cre-tive-ness.	Power to keep secrets.	
13.	Cau-tious-ness.	Guardedness.	
14.	Ap-pro-bat-ive-ness.	Sense of character.	
15.	Self-es-teem.	Dignity and independence.	
16.	Lan-guage.	Power of expression	
17.	Form.	Ability to judge the form of things.	
18.	Size.	Ability to measure the size of things.	
19.	Weight.	Judgment of the weight of things.	
20.	Col-our.	Appreciation of colours.	
21.	Order.	Love of system and method.	

NOTE.—For Explanation of the Written Figures see Page 51

PART 7

RELATIVE DEGREE OF CHARACTERISTICS

Continued

No.	*Name.*	*Definition.*	*Degree*
22.	Cal-cu-la-tion.	Quickness at figures.	
23.	Tune.	Love of harmony and melody.	
24.	Time.	Desire to be punctual and keep time.	
25.	Lo-cal-ity.	Memory for places.	
26.	In-di-vid-u-al-i-ty.	Observing powers.	
27.	E-ven-tu-al-i-ty.	Memory for events.	
28.	Com-par-i-son.	Tendency to criticise and compare	
29.	In-tu-i-tion.	Correctness of first impressions.	
30.	A-gree-a-ble-ness.	Desire to be pleasant and agreeable	
31.	Cau-sal-i-ty.	Desire to know the bottom of things	
32.	Mirth-ful-ness.	Sense of fun and merriment.	
33.	Con-struc-tive-ness.	Ability to plan and scheme.	
34.	Sub-lim-i-ty.	Appreciation of the grand and sublime.	
35.	I-de-al-ity.	Appreciation of perfection and beauty.	
36.	Im-i-ta-tion.	Tendency to do as others do.	
37.	Spir-it-u-al-i-ty.	Faith in spiritual things.	
38.	Hope.	Ability to look on the bright side of things.	
39.	Con-sci-en-tious-ness.	Love of right, justice, and truth	
40.	Firmness.	Tendency to want one's own way.	
41.	Ven-er-a-tion.	Respect for acknowledged superiors.	
42.	Be-nev-o-lence.	Kindness and sympathy.	

NOTE.—For Explanation of the Written Figures see Page 51

PART 8

Extra is charged for filling up Pages 54 and 55.

SPECIAL PALMISTRY DESCRIPTION

1.—The following pages can be filled up by post or otherwise, but when through the post it is necessary first to send 6d. for a bottle of Transferine for the purpose of making an impression of the hands.

2.—These pages are filled up according to the rules of palmistry, but in all cases it must be thoroughly understood that palmistry does not teach that these things must *absolutely* occur, but that they possibly may, unless steps be taken to hinder their occurrence. Although we all have certain good and evil tendencies, the making of our future is in a great measure in our own hands. We have the power to frustrate the bad, and encourage the good, and for this reason to be forewarned is to be forearmed.

Remarks on LOVE AFFAIRS and MARRIAGE, SEPARATION, DIVORCE, LOSS OF HUSBAND OR WIFE, etc.

The above refers to possibilities and not certainties.

PART 8

SPECIAL PALMISTRY DESCRIPTION*

(Continued)

Remarks on CHILDREN, FRIENDS and ENEMIES, etc.

The above refers to possibilities and not certainties.

*Those interested in the study of Palmistry will find our publications on the subject entitled "Catechism of Palmistry," 2/6; and "Hand Physiognomy," 6d., well worth reading; and students will find the "Hands and Events," 6d.; "Types of Hands," 6d. "Palmistry Poster," 6d.; "Map of Hand," 6d., and "Key to Map of Hand," 6d., very useful for reference.

PART 9

Extra is charged for filling up Pages 56 *and* 57

SPECIAL PALMISTRY DESCRIPTION

Remarks on GOOD OR BAD FORTUNE, SUCCESSES, DIFFICULTIES and DOMESTIC HAPPINESS, etc.

The above refers to possibilities and not certainties.

PART 9

SPECIAL PALMISTRY DESCRIPTION*

(Continued)

Remarks on LEGACIES AND LOSSES, WEALTH AND POVERTY, etc.

The above refers to possibilities and not certainties

*Those interested in the study of Palmistry will find our publications on the subject entitled "Catechism of Palmistry," 2/6; and "Hand Physiognomy," 6d., well worth reading; and students will find the "Hands and Events," 6d.; "Types of Hands," 6d.; "Palmistry Poster," 6d.; "Map of Hand," 6d., and "Key to Map of Hand," 6d., very useful for reference.

PART 10

Extra is charged for filling up pages 58 *and* 59.

SPECIAL PALMISTRY DESCRIPTION

Remarks on CHANGES, VOYAGES, HEALTH, DISEASE, etc.

The above refers to possibilities and not certainties.

PART 10

SPECIAL PALMISTRY DESCRIPTION*

(Continued)

Remarks on ACCIDENTS, OPERATIONS, SLANDER, LENGTH OF LIFE, etc.

The above refers to possibilities and not certainties.

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PART 11

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SPECIAL WARNINGS, SUGGESTIONS AND HINTS

The above refers to possibilities and not certainties.

PART 12

Extra is charged for filling up this page.

ANSWERS TO QUESTIONS AND SPECIAL NOTES.

1.—Although the information given in this book is extensive, and covers most of the particulars we can give, there may be some item we have overlooked, and on which information is required, hence we shall be pleased to reply to any question written here by a client.

The above refers to possibilities and not certainties.

PERSONAL RECORD

Full Name.....

Date Examined ..... 19.....

Examined by.....

Colour of Hair .....

Colour of Eyes .....

Date of Birth .....Day of..... 1.....

Time of day Born .....

Place of Birth.—Town and County .....

Parish Born in .....

Date Vaccinated .....Day of..... 1.....

Where Vaccinated.....

Date Baptised .....Day of..... 1.....

Where Baptised.....

First Tooth.....

First Word.....

First Step .....

School Notes .....

Date Confirmed .....Day of..... 1.....

Where Confirmed .....

Date Married .....Day of..... 1.....

Where Married .....

Weight.—Date .....Stone.....Pounds.....

Height.—Date.....Feet .....Inches .....

Size of Collar .....Size of Gloves .....

Size of Shoes .....Number of Watch .....

Illnesses, Anniversaries, and Events, etc.....

.....

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The new discovery for making impressions of hands. This is a bluish preparation, which has the following advantages over other methods of obtaining impressions of the hands:—A child can use it. It does not injure the most delicate skin. It does not soil or stain the hands like ink. Impressions can be obtained in one minute. The lines are clearer than when photographed. The directions are simple, as follows:—Shake the bottle, gently pour three or four drops of the Transferine into the palm of the hand, rub the hands well together, press the hands firmly on an ordinary sheet of paper, which should have a rough surface in preference to smooth. Three or four impressions should be made on separate sheets of paper, as one impression may show some lines much better than the others. These impressions should be allowed to dry before being folded, but must not be blotted. Price sixpence per bottle, containing sufficient to make dozens of impressions.

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